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Thesis

A SOCIAL PROGRAM FOR THE METHODIST EPISCOPAL CHURCH AS CONSIDERED
BY THE CHURCH CONFERENCE OF SOCIAL WORK HELD IN BOSTON ON JUNE 9-13,
1930, IN CONNECTION WITH THE NATIONAL CONFERENCE OF SOCIAL WORK.

by

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I N T R O D U C T I O N

Social Service is not a fad or an impulse that has found a place in the social program of the modern church. It is as old as our religion. The Old Testament is shot through with teachings of democracy and social justice.

It was the unique prophetic insight of this early period that sensed the injustice of its social order and caused to be formulated a written code of ethics known as the Deuteronomic History of Social Movement * Code. The prophets gained their impulse to speak from the prevalence of the social evils of their time. They presented religion in ethical and social terms. They were the champions of the poor and oppressed. They looked forward to the Day of Jehovah; it was to them what the social revolution is to the modern day.

The social movement found new impetus with the coming of Jesus. The love of Jesus reached out into all channels of life. One who came "to preach to the poor and needy," and who held up "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbor as thyself" as the consummation of all His teachings was certain to have been a great

*Ward, Harry F., Year Book of the Church and Social Service in the United States, pp.13-23.



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redemptive force in anything related to human ends.

Following the life of Jesus the social movement found expression in several different forms. During the Middle Ages it became closely related to the religious reform movements. It next found expression through the nationalistic movements, such as the Netherlands. It was to become connected with the Evangelical revival of the eighteenth century. The social movement then found expression through a group, some of whom called themselves Christian Socialists. Maurice, Kingsley, Ruskin, Carlyle, Lamennais, Mazzini, and Tolstoy were members of this group.

The successors of the Christian Socialist group were those who started the Social Settlement movement and the Forward movement in the modern city church. Out of this movement which took place both in Europe and America came the missionary awakening, which during the past century has found expression in foreign missionary work and in home missions. Those who found themselves related to Home Mission work soon discovered that if their gospel was to apply to the whole of life, the surroundings must be transformed as well as the people. This was the beginning of the social movement as it is manifested today. To Washington Gladden, Josiah Strong, and Richard T. Ely we owe much for their pioneering spirits in

making this movement what it is today.

The first organizations to take up the social movement were the Salvation Army, and the Church Association for the Advancement of the Principles of Labor, which was a Protestant Episcopal organization. Another one of the earliest organizers was The Brotherhood of the Kingdom. At first its members were all Baptists, and it might have become a Baptist organization had it not chosen an interdenominational basis. Thus no credit can be given to the Baptist Church except for the spirit that gave birth to the movement.

The Social movement within the Methodist Episcopal Church owes its origin to John Wesley. Unlike the Roman Catholics, philanthropy was not a means of gaining merit or storing up treasures in heaven, but was an act of justice. The thought owes its source to the Wesleyan doctrine of the nature of property. The substance of this doctrine is as

Origin of the
Social Movement
Within the
Methodist Episcopal
Church.*

follows: "Men are 'only entrusted for a season with goods of various kinds, but the sole ownership still rests' in God.

The Christian was instructed that he was only entitled to supply his own reasonable wants and together with those of his family" but beyond this he has no defensible claim to the use of his property for his own desires. The remainder, according to the Wesleyan doctrine, is to be "delivered to

* The Wesleyan Movement in the Industrial Revolution, pp. 209--210

God through the poor whose wants are to be supplied out of that part of God's substance." "If therefore, you do not spend your money in doing good to others," declared Wesley, "you must spend it to the hurt of yourself." After supplying one's needs one is not to give a half or three-fourths, but all. Those who fail to do this, states Wesley, are "not only robbing God, continually embezzling and wasting the Lord's goods, and by that very means corrupting their own souls, but they also are robbing the poor, the hungry, the naked; wronging the widow and the fatherless, and making themselves accountable for all the wants, affliction, and distress which they may, but do not remove."

The ideal towards which John Wesley and the early leaders of the church strove was a socialized will. This was the main factor in Wesleyan thinking. Thus, to give liberally to the necessities of others "found its origin in the beginning of Methodism. Many of the early Wesleyan leaders made social relief work so central that it became an avocation. When not confined to their regular tasks, they turned to their "beloved work of doing good to the bodies and souls of (their) fellow creatures."*

Out of this social impulse organizations for social work were established; popular education as a public policy

*Warner, W.J., The Wesleyan Movement in the Industrial Revolution
p. 217

owes its beginning to the Wesleyan movement; the problems of England's inept criminal jurisprudence and the administrations of prisons came to their attention; much of the influence bringing about the change of attitude towards slavery also owes its beginning with Wesley. Is it any wonder that the Methodist Church today has such a place in social service with this great beginning?

One of the more recent declarations of the Methodist Episcopal church in favor of the social movement came about through the General Conference of the Church in 1892. Other memorials were presented by Annual Conferences in 1908. Immediately after the Conference of 1908 the Federal Council of Churches of Christ in America was organized. This represented and organized thirty-three Protestant denominations. This marked an epoch in the history of American protestantism.

Foremost among the activities of the Federal Council of Churches was the organization of a Commission on the Church and Social Service. This has tended to bring about a greater degree of unity and cooperation between the churches. Since this time, with the exception of the period of the war, the social movement has progressed. The meetings of the Congregationalists, United Brethren, and the Methodist Protestant Bodies, in 1906 showed a decided social trend. Also the Men and Religious Movement of 1910 was noted for

its social service message and program.

Present Trend of The Social Movement.* Following the War the Federation for Social Service has increasingly won the approval of large Methodist bodies. Its membership has increased until the present roster of supporters reveals some of the most eminent names of the entire church. The fine spirit of the Methodist Church was shown at their General Conference in 1920. At this time the Methodists were being called "traitors" by the "wets." Miss Jane Adams was treated as "a pariah." Some very sincere people desired to cast overboard this infant movement that was causing the church so much trouble. Instead, an action was taken for investigation of the movements. The results were to be brought before the General Conference of 1924. With the convening of the General Conference of 1924 the Federation for Social Service became even more effective, and a commission for the study of its entire program was recommended to be reported at the next General Conference. Thus we find the Church Conference of Social work to be progressing, having its hand on the plow and moving forward. Up to this point it had been largely educational, creating a feeling of need for social work among the churches. But with the church beginning to realize its need for social service, the issue now is

* A Pamphlet: Methodist Federation for Social Service "After Twenty Years" p. 11

action. How shall the church become of aid to social service and in this way become a real redemptive force within the community? Those churches inspired with the social service ideal are still struggling with this question today. The Church Conference of Social Work, realizing the irritating situation aids the churches through its printed matter and by means of conferences. The most significant of these conferences was the one held at Boston in connection with the National Conference of Social Work on June 9-14, 1930. This was of a very practical nature as it took up those questions which have become real problems to the church and its executives. The foremost question dealt with was the means by which religion could become a greater redemptive force through social work. There was given an understanding of the agencies with which the church might cooperate; acquaintances were made; and scientific social data made available. This conference, being comprised of men of outstanding note throughout the world in their work and study of social service, offers great opportunity to anyone who is faced by problems of adjustment that are within his church community or otherwise under his supervision.

The purpose of this paper is to unify, and present the findings of this conference. Where the paper, owing to the time allotted to the speaker, has been limited, an

elaboration is made. Also materials from other sources are added in providing fullness and comprehensiveness.

With such a task before us it is first of all necessary for us to come to some unified opinion as to what we should consider the nature and scope of social work to be. In making a study of the nature and scope of social work one finds the name 'social work' applied to activities that are bewilderingly various and that are confusingly scattered among other types of work. For instance, it considers the policewoman to be a social worker, but excludes the policeman; it claims the school visitors, but not the school teachers.

Social workers have often added to this confusion, as social work in the common sense, is used in at least three different ways.

- (1) It is used to classify the expedients of retail and opportunist social reform policy;
- (2) It is made synonymous with the function of relief in any cross section of social economy;
- (3) And it is made practically synonymous with social case work as a method of dealing with social pathology.*

Social workers today, however, are gradually approaching a practical agreement on what they believe social work to be. We owe this increasingly unified conception towards social work to the efforts of the National Conference of Social Work. Social work through the influence of this conference

* Cheyney, Alice, The Nature and Scope of Social Work

is beginning to be understood as a task of adjusting personal relationships. For instance a lawyer is not considered a social worker for his work deals with the formal relationships prescribed by the statute books, while in contrast the social worker stands for an adjustment of attitudes. Similar relationships could be contrasted between the ministry and the teaching professions.

Divine has defined social work as follows: Social work, then, is the sum of all the efforts made by society to "take up its own slack" to provide for individuals when its established institutions fail them, to supplement those established institutions and to modify them at those points at which they are badly adapted to social needs... It may be well done or badly done; according to the most enlightened system which intelligence and experience and sympathy and vision can devise, or according to the archaic methods of careless and lazy emotion. It includes everything which is done by society for the benefit of those who are not in position to compete on fair terms with their fellows from whatever motive it may be done, by whatever agency or whatever means and with whatever results." *

Halbert defines social work as "the business of producing, changing or adjusting social organization and procedure

* Divine, C.T. Social Work, p. 21

in the interests of human welfare according to scientific standards."*

Queen defines social work in the following terms:

"Perhaps the nearest we can come to a definition is to say that social work is the act of adjusting personal relationships, or helping to overcome the difficulties which may arise, for example between native and foreign born, and school and home."** This definition is clear and concise and perhaps fits better the mental attitudes of the National Conference of Social Work than any other definition. This will at least serve as a good working basis for our study of the social program of the Methodist Church as considered by the National Conference of Social Work.

* Halbert, L. A., What is Professional Work? "Survey", p.25

** Queen, Stuart A., Social Work in the Light of History, p.13

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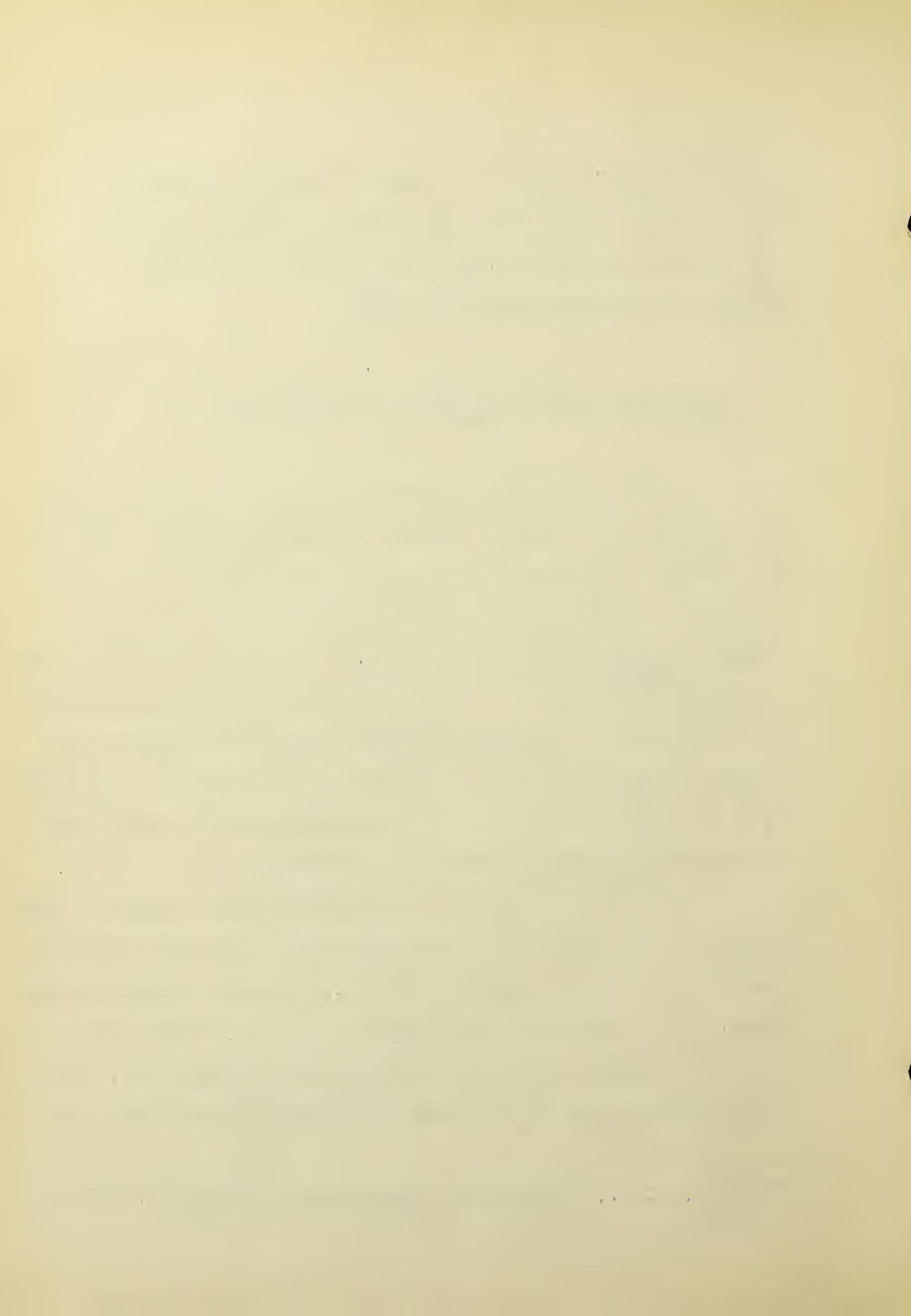
C H A P T E R I.

TRAINING OF THE MINISTRY FOR SOCIAL WORK

If we desire the ministers of tomorrow to be trained in social work, we must prepare them for it in our seminaries of today. It is encouraging to find an increase of interest in social service in most of the theological schools of Social Service Training America. It appears that more women within The Seminaries* too are entering this type of work as a profession. Boston University and Garrett Theological Schools have outstanding departments in this field. This not only provides employment for the students but also furnishes a practical experience that is invaluable.

Field work at Garrett is of three distinct types. Under the first type comes the inspection visits that are made to social service and welfare agencies. This is related to class work. The second type is concerned with the supervision of student pastors. This, too, is related to class work. The third type is made up of three divisions of work: open air

* Kelly, R. L., Theological Education in America pp. 147-148



preaching, work with foreign born, and service as Big Brothers or voluntary probation officers in the courts and corrective institutions.

Boston University is also doing an extensive field work. Four members of the faculty spend much of their time supervision the following types of work:

1. General church work where the student is pastor.
2. Rural work where the students spend weekends and vacations as pastor.
3. City work where students are pastors or assistant pastors.
4. Industrial and institutional work.

Considering universities as a whole very little material has been written concerning their activities in social service. There is a mimeographed report prepared at Washington D.C. (Dec. 1929). There is the book Theological Education In America, written by Robert L. Kelly, and the most valuable material of all is the report that is presented by Professor Mann. Out of the 110 requests for information that were sent out by Professor Mann, 36 institutions located in 18

states were heard from. Most of the reports were carefully prepared, and practically all of the protestant denominations were represented.

Thirty-six institutions reported whether they had graduate or under graduate courses. This report is as follows:

Graduate- - - - -16

Graduate and undergraduate- -18

Undergraduate- - - - -2

Thirty three institutions reported the number of courses they offered.

Average number of courses per Seminary- -6

" from the smaller seminaries- - - - -4

Required and Elective courses:

21 schools- - - Work mostly elective

15 " - - - -Require work of social
service nature.

Number of students enrolled in courses on Social Service:

Average per seminary- - - 35

In fixing this figure as the average enrollment 524 students have been eliminated from this average, who were affiliated with three different schools.* Most of these students were women and could not be classified as

* Professor A. E. Mann, Conference of Social Work (Pamphlet. 16)

taking strictly theological courses in preparing themselves for the ministry.

The number of men and women: report from 24 schools

Number of women- - - - - - - - - - -10% of enrollment

" " " - - - - - - - - - -Increase in enrollment

This again is not considering the three larger seminaries which have a majority of women, for it is evident that these come in special classes and should not come under this classification.

Increase or decrease in social training:

17 schools- - - - - - - - - -increase in enrollment

8 " - - - - - - - - - no notable increase

2 " - - - - - - - - - decrease (no reasons given)

10 " - - - - - - - - -no report

Number of teachers engaged in social training

2 schools- - - - - - - - - 5 or more teachers

1 " - - - - - - - - - 4 " " "

5 " - - - - - - - - - 3 " " "

10 " - - - - - - - - - 2 " " "

10 " - - - - - - - - - 1 " " "

13 " - - - - - - - - - part time

From this excellent survey that Professor Mann has made we are able to draw three conclusions: (1) Enrollment shows an in-

creasing interest in social service; (2) More teachers are being added to the teaching staffs, showing the cooperation of the seminaries in the development of this department; (3) It also is becoming more and more important (as field work and research work in the department of social service are given a greater place in the curriculum) that the seminary should be suitably located and that it should have sufficient resources to carry on research in this field. The important task of the Commission on the Church and Social Service is to cooperate with the seminaries in research and social work and aid them in building up an interest in this field.

Seminaries do not offer clinical training to their students. Any type of research work or field work that makes possible the practical application of the theory learned in the class room, under supervision, is limited. Professor Mann, in his report on theological seminaries, pointed out that eleven schools out of the thirty six reported having some form Clinical Training.* of practical field work. He presented the following table which shows the number of faculty members having charge of research work.**

1 school reports three members of faculty so engaged.

* Cabot, R.C., On Borderlands of Ethics, p. 13

**Professor A.Z.Mann, Conference of Social Work (pamphlet), p.16

3 schools report two members of faculty so engaged.

7 schools " one member " " " "

Only three of the thirty-six seminaries report having a full time director of social service and research. A detailed study reveals that the schools have inadequate direction and funds for carrying out the right amount of field work. In only six cases are the schools reported to pay for research and field work done. In a few cases missionary funds are used for this practical end. However, most of the schools have a fine attitude toward field work. The report shows that 20% of the 36 schools had hopes that further conferences will be called to consider the vital matter and that new avenues will make it possible for them to carry on field work in a more extensive way.

Dr. Richard C. Cabot at the conference for social work made a plea that a clinical year be offered to students of the seminary much as it is offered to the medical students. In this way the medical students receive valuable experience which they could receive in no other way. Medical students, when on an Out Patient Clinic or in a hospital ward, listen to their professors as they open a conversation with their patients. They observe what steps are used or which a shy and reticent

person is drawn out. And whenever they are given the opportunity of observing a difficult case they endeavor to learn some of the technique that is used. Finally, they are given cases to handle themselves. In this way they find out that they are unable to copy the methods of their instructors, yet from these contacts they can get much information as to method and approach that cannot be gathered from the classroom.

The doctor has a greater duty than just prescribing medicine and diagnosing cases. When he is called to minister to a family that is struck in a heap by the terror of illness and worry, his duty is to bolster them up, to reassure them, to encourage, to console, to amuse and detract, and occasionally to instruct or warn. Likewise, the minister's task is greater than just preaching, for when he comes into the presence of sorrow and suffering his task of comforting and consoling is very similar to that of the doctor. It is on this basis that Dr. Cabot sets forth his testimony that the ministry needs a year of clinical work. In this way the minister could come in contact with those who need him most, the occupants within our almshouses, our prisons, and hospitals, the groups which are so needful of encouragement, and advice, and consolation.

"The minister, because of his dedication and training and the field in which he works, is especially fitted for such tasks, but he needs a training for them which he is not now

getting."^ The opportunity for this lies waiting in our public institutions. "They would have a chance (as our medical students do) in watching the teachers do the thing which they (the students) need to learn: talking with patients, tackling personal problems, and often failing." The medical student sees his teachers under such situations. Giving both teacher and student a common background, it offers a fund of illustrations and holds the discussion down to reality and related to practical problems.

Dr. Cabot points out the great need for this type of work. Even though the physician may think he is ministering to both body and soul, his emphasis is on the physical.** Dr. Cabot has noted that often the patient does not receive a sufficient consideration of his personal problems, of worry, domestic and economic problems, changes of work, and anything else which arises in the patient's mind and causes him trouble. Dr. Cabot in his address and in his teaching at the Episcopal Seminary in Cambridge, Massachusetts, has greatly encouraged the clinical year for ministers.

* Cabot, R. C., Christian Conference of Social Work, pamphlet, p. 17
 ** " Adventure In the Borderland of Ethics p. 10

C H A P T E R I I .

SERVING THE PARISH THROUGH CASE WORK

Case work is a valuable means of Social Service and should concern all Christian workers. Case work is a full time vocation and should not be added to the tasks of the pastor. Why this should be given a place in every community is quickly seen by a closer inquiry. It will be found that the church membership is composed almost entirely of certain social groups, whose relationship to the church has been held from one generation to another. Sam Hadley has said that during his twenty-three years in the Jerry McAuley Mission he had never known a man to be saved who had not had a praying mother, a godly father, or a Sunday School training in early life. The majority saved report that they had Christian neighbors, and intimate Christian friends, or had Christian literature in their homes. Surveys show that the notorious ganglands of our different cities are usually entirely without Christian influence. New York has thousands of boys and girls who are growing up under the worst conditions of vice and crime without any type of Christian influence. In such an environment Case Work as a method of Social Welfare. tomorrow's gangmen and criminals are reared.

Many instances can be pointed out where a church has

moved away from a downtown district, or where there has been a rapid change of population when fifty thousand or more are left unchurched. It is the purpose of the case worker to search out such areas as these and bring a wholesome influence to bear.

The task of the case work, however, is not always outside the influence of the church, for it is two-fold. His first task is that of adjustment. Man is born into a world to which he must adjust himself. It is an adjustment for him to even learn to breathe, to live on different kinds of food, in varying temperatures, and to live with different types of people, but these are only a few of the many adjustments that must be made. Often the individual finds the adjustments too difficult for him to make; he forms complexes which sometimes result in neurosis. The case worker sees these maladjusted individuals and tries to help them adjust themselves to their environment. This is often a long and difficult task, demanding much time and thought from the case worker. If the case worker is to deal with his case in a scientific way, he must have a knowledge of psychotherapy. Often the mistake is made that psychotherapy will solve all case work problems. Physical and industrial maladjustments have an equal place with the psychical. Thus we see that

case work covers a large field of adjustment and takes an expert in making them.

Dr. Zahniser defines case work as being: "a program of service to individuals or families, based on scientific principles and undertaking to help them out of their troubles and into wholesome living."* Case work is a form of social welfare work that is founded on scientific principles. Not only is it necessary to go out with a kind heart and a willingness to be of aid to those in trouble, but in addition to this it is necessary that the case worker make a study of a great number of cases as to their classification and treatment and each case must be treated individually. No particular cure can be subscribed for all ills. Like the doctor he studies the case to determine a proper classification and then brings treatment in a similar way that former treatments have been cured. The case work method is not a new one; it has been used in the medical profession and in law for many years, but only within the last twenty years has it found its way into social service work. But even during this short period it has proven such a valuable method and has become used so extensively that case work today is usually thought of in terms of social welfare work.

It has already been pointed out that the minister and the case worker cannot be one; yet neither can the minister

* Zahniser, C.R., Casework Evangelism, pp.31-32



dissect the problems into groups such as? physical, industrial, spiritual, etc., and then turn them over to the case workers who are caring for these maladjustments.

Usually the problem of the parishioner has a spiritual side.

The Relation of the Minister to Case Work In such cases no clear cut classification can be made. The Minister is concerned with the fact that he is in trouble and is in the need of help. It is true that the minister cannot be a social worker, nor can he be expected to be an expert in that field, yet there are some basic principles every minister should know and follow.

First of all he should be able to detect what cases he is able to bring about an adjustment in, and what cases should be turned over to a case worker or an agency. Often the inadequately prepared minister spends much useless time and effort when the case should have been turned over into specialized hands. For example: an illegitimate child is born within the parish. At once arises the question as to how much knowledge is to be set forth. Is the father to be known? How is the child to be cared for? How is the mother to be re-educated in order that the social evil may not happen again in the future? Such a problem as this the minister at once should realize is out of his field. He can be of much aid by extending his sympathy and encouragement, but as to the adjustments to be made, these should be placed



in the hands of a trained worker.

Secondly, the minister should have knowledge of the available social agencies with which he may cooperate. He will understand where to send a man who is looking for a job. If there is a child who presents behavior problems, he will make it possible for the child guidance clinic to be introduced to the family. In such ways the minister may be able to benefit his parishioners by his knowledge of social agencies.

A third principle that it is well to keep in mind is a warning given by Professor Bruno in his address on case work.* It is dangerous to try to aid strangers, and Professor Bruno emphatically points out that from his long experience in dealing with them he has found that it is best for a church not to administer social aid to them. When strangers ask for aid, advice, or service there is very little doubt but what they need it, but they need more. The exact nature of their needs is discovered only through a detailed inquiry. Often aid in the way of service or finance tends to pauperize the individual instead of getting at the root of what caused it to be necessary for him to seek aid. When a stranger comes to the church for aid it is best to turn his case over to a social service agency.

We have already eliminated the individual whose case

* Church Conference of Social Work, Boston, 1931 p.8

is so severe as to need a trained case worker or agency to administer aid, and also the stranger taking for granted that the local church has already discovered that it is unable to administer correct treatment in such cases. But there is still a great deal of social work in which the minister can profitably apply his skill. With work within the parish the minister has a great advantage as he already knows his patient to start with. He also knows how he was at his best and is able to use this as a basis of comparison. He also knows his friends and often his relatives. This is an aid in getting materials concerning the patient.

If the minister is alert while calling on his parish and has mastered the art of straightening lives, most cases of adjustment will never need the service of a more specialized case worker. Often a bit of sympathy when the road looks dark ahead, or a word of encouragement when the load seems heavy, is sufficient to set one happily on his way. A minister's opportunities in this field are almost endless.

When a minister makes a call, he does not have to give a reason for his calling, for a call from the minister can be only for friendliness of pastoral contact. If the minister realizes there is a definite problem within the home, he should be acquainted with some of the arts in leading up to the case.

Privacy, absence of hurry, frequent changes of topic when irritation begins to adulterate the account, and a slow but deliberate pressure toward the problem of the case, are the basic principles to be sought for in an interview.* One should always give the patient all the time he wants; he should never allow this first interview to be hasty or in any way to show lack of time for the call. A friendly chatter should usually precede the opening up of the problem unless the minister is called upon for advice as he is often, then he may tactfully handle the situation by such a remark as, "Well, you people do have a difficult problem to face--Let's sit down and talk it over, and study it out together--how it all began, and what's going to happen. I'm at your service. Did you ever think it over carefully?"** Such an introduction to an interview of a problem introduced by the parishioner usually brings a favorable response. Another opening remark a minister might use when called upon at his office can be seen in the following situation. A charity organization's society officer was told by a woman that she had no time to talk as her children would be home soon. The secretary looked at her watch and quietly said, "School is not dismissed before twelve o'clock. You have a whole hour and a quarter before your children can possibly get home. Do sit down and

* Richmond, May, Social Diagnosis, p. 116

** Richmond, May, Social Diagnosis, p. 117

make yourself comfortable." Then seizing the natural opening, "Where do the children go to school? They talked considerably concerning the children before the subject of irritation was reached.*

The minister has a greater opportunity of accomplishing more than the social worker on his first visit. Acquaintance has already been made, and a certain degree of confidence has been built up. But the minister should not overestimate what can be accomplished on this first visit and try to render personal advice that would far more be likely to be heeded at a later interview.

The minister should not try to make adjustment or render advice alone upon the testimony of his patient. He should get in contact with outside sources as to knowledge of the patient and information relating to the case. Here the minister must use greater diplomacy than the case worker for news travels fast about a village, and he should do all in his power to keep a story from getting started. Being a part of the community, he cannot deal with the problems in the formal way that a case worker can.

The habitual use of other sources by the minister often saves him from many mistakes and wrong decisions. Twenty-four agencies in one city found the following sources to be most

* Richmond, Mary-Social Diagnosis, p. 165

useful in gaining information regard to 1200 cases. They are listed as to frequency of use: relatives, physicians, police, hospitals and sanatoria, former employers, friends, teachers, clergymen, present neighbors, present employers, marriage records, birth records, former neighbors, dispensaries, medical social service departments, former landlords, courts, present landlords, nurses and health departments. Often the minister is unwilling to take time to gather sufficient information and makes decisions and offers advice that with a more comprehensive view he would consider incorrect.*

The minister in undertaking to be of social service through case work has a tendency to overemphasize the religious factor. When the church social service work its efforts are liable to be evaluated in ecclesiastical terms. In other words, the success or failure of social work carried on by the church is apt to be evaluated on church membership and budget increase. The minister, seeing that the church shall not suffer from this type of work, introduces personal evangelistic methods for scientific social methods. His aim becomes thus to win people to Christ rather than that of helping people to live. With this as his aim, if he is unable to succeed in this cause, he is liable to throw up the case as useless.

* Richmond, Mary, Social Diagnosis, p. 165

Such a procedure is unfair to the ideals of social service. When an individual takes up a case, he should realize that an adjustment can be made in a short time or it may cover a period of years. He must realize that the causes of the trouble with which he deals have long been developing, and that he cannot expect an immediate and miraculous cure. It is true that conversions have resulted in the complete change of an individual, but this is the exception rather than the rule.

The minister should also keep in mind that social service involves the whole of life rather than one particular field. It concerns itself with the whole of man and all his interests. Whether he is helping a man to get a job, a woman to become adjusted to domestic troubles, or supervision over an unruly boy, it is all a part of the work of social service, and every element of life is given equal interest. The minister having specialized in the religious field, has a tendency to give this overemphasis, even though in all seriousness he is endeavoring to minister to all the elements of life. This is a charge that a minister must guard against, or find himself a victim.

If social work is entered into wholeheartedly by the minister, it will be found to be one of the richest and most challenging fields. It will help to liberate the mind of the

minister from such conventional categories as that all are fallen women; or that every criminal is abused by society or is a hardened reprobate. It will aid the minister in dealing with social subjects in his preaching, and it will tend to give him dynamic and become a source of inspiration, for, as he goes about doing good he will realize that he is walking in the footsteps of the Master.

CHAPTER III.

SERVING THE PARISH THROUGH LIFE ADJUSTMENT CENTERS

The church, realizing the great need of helping the average man and woman who have come face to face with mental, nervous, economic, social, marital, and spiritual maladjustments, has seen the need for the development of life adjustment centers. In many ways such centers are more efficient than the case worker, yet, in still other ways the case worker has a place that cannot be filled by a life adjustment center.

The life adjustment center is more efficient in diagnosing cases as it has a staff of workers each specialized in particular fields. This affords both examination and treatment by a specialist, making it unnecessary for the case to be referred to some other social agency. It is also impossible for the case worker to be everywhere at once and as it is often the case an individual may be suffering for weeks before it comes to the attention of the case worker. A life adjustment center makes it possible for the patient to get immediate attention by going to the center.

The fact that the life adjustment center is so efficient does not duplicate the labors of the case worker.

If the case worker had such an institution to which he could refer his patients, his tasks would be much easier and the work of the church much more efficient. In many instances the case worker will find persons who would not patronize the adjustment centers. In many cases it would be caused by timidity, and others because they had not realized that they were in need of treatment, and still others, largely made up of the foreign speaking class, would not know of the organization or understand its purpose even though it was well advertised. The work of the case worker and the life adjustment centers go hand in hand, and the greater their cooperation the greater the efficiency in social service work done.

The Mount Pleasant Congregational church at 1410 Columbia Road, feeling that the church would be of greater aid than in the past, established the first life adjustment center in 1928. They defined its purpose (as set forth by Rev. M. R. Lovell) to be as follows: "to minister effectively to the individual, intimate problems of men and women and children, regardless of class, race, or creed; through private and confidential conferences to bring together at one point three factors,--the individual problem, a scientific technique, and the religious ideal of abundant life, physical, moral,

mental, social, and spiritual, as the birthright of every soul; to develop for the churches (regardless of denomination) across the country a model of an organized and systematised department of ministration through which adequately they may be enabled to touch large areas of community life (now for the the most part uninfluenced by them) with vital, creative, and transforming power."* This center endeavors to fulfill a ministry to the abnormal and maladjusted. The institution has come in contact with many who freely and voluntarily have sought out their service, who have been wary of the possible stigma that might be produced if they should seek aid from the organized charities. They named it the Washington Life Adjustment Center.

The Washington Life Adjustment Center has steadily increased in the service rendered until now they have a staff of five physicians, three social workers, three child psychiatrists, a dietitian, an economic advisor, a hostess, a director of religious education, a psychologist, a psychoanalyst, and a clergyman. From Oct. 1, 1929 to June 15, 1930, 581 persons visited the center. For many of the persons visiting the center it was found necessary to give aid for over a period of weeks and even months.

The service of the center is free to everyone. Some being served have made small contributions, but most of the

* Church Conference of Social Work, Boston '30 p.30

resources for financing the enterprise have been supplied by the Twentieth Century Club. Only two of the staff are on paid salaries--the director and the secretary. All the rest offer their services free.

The Rev. Lovell reports that even after so short a time the city has to look upon the center as a permanent fixture in the city's life. The staff, without any exception, are enthusiastic over the results and its possibilities of the future.

This life adjustment center, according to Rev. Lovell, is the first step that has been made in this direction in social work. Edward J. Ward of the University of Wisconsin has written a book upon social centers. In his work are recorded a great number of social centers which were organized around the school for one reason or another. Rochester, N.Y. is given distinction for its fine social centers for civics and health purposes. Richmond, Indiana, is given note for having formed an art center. Other social centers he mentions are music centers, employment centers, and social centers for the rural community. These centers are a very constructive piece of work no doubt, but their work is limited to a certain field. The centers make no specialized treatment of individual maladjustments, but instead they hope to prevent maladjustments. After a study of the centers mentioned by

Ward one is led to believe that a life adjustment center should have a two-fold task--prevention and cure. We have already considered a method of handling the maladjusted individual in our study of the Washington Life Adjustment Center. From the present data which we have such a method would be hard to improve.

Maladjustments grow out of a situation where an individual is unable to adjust himself to life situations. Many of the maladjustments of the family grow up from lack of knowledge and understanding. Often the individual becomes a misfit through industrial conditions. He finds that he is unable to get employment because he is not fitted for that type of work that is desired by society. Often a maladjustment is from social or physical unfitness. Many maladjustments can be prevented through recreational, social and educational activities. Many underweight and overweight individuals have lacked proper physical exercise. Often a husband who has the responsibility of providing food and clothing for his family would not be forced because of sickness to ask charity for aid if he kept himself fit. Most illness is caused by allowing bodily resistance to become low. In this age when so much of our work is in a stuffy office, or in the midst of fumes of the factory, it is increasingly important that the human body should be given greater care.

Recreation has a second important rôle to play. Let us take for example the boy or girl who is dull in his studies and can seem to excell in nothing. Many times recreation has saved such individuals from being maladjusted. For example, there was a boy in one of the public schools of Indiana fast developing an inferiority complex, through being crippled. He could not play basket ball or football, and he was slow in his studies. The Superintendent, keeping a close watch over the students, saw the logical outcome of this individual and interested him in swimming. In this the boy could equal his school mates, and as time went on he began to excel in this sport. He began to take a new estimate of himself. He gained a new interest in his studies and discovered that at least he could be an average student. Upon graduation he went to college, and today has a brilliant career before him. It was a swimming pool and a far sighted superintendent that saved him. Many examples could be stated where recreation and proper physical exercise has aided much in fitting men and women, boys and girls, to meet ably the problems of life.

Maladjustments on social grounds is not so common of young people as with those older. Going to school, attending entertainments and the many other activities that are open to the young people keep them from becoming social misfits. This



is not true of the older people. In many a community the men and women have been so busy in rearing their children and providing a home that they have had scarcely even time to attend church. Long ago they have given up this means of social contact.

The foreign mother also has the disadvantage of not being able to speak good English. This, added to the fact that she has not learned American customs, has caused her to live a very sheltered life.

Edward J. Ward gives us an instance of a middle-aged woman who had reached the bitterest hour of her life.* She had been the average woman. She had spent most of her time mending, washing, and bringing up her family of children, so she had scarcely time for any social contacts. The day comes when she realizes that she is not her daughter's equal. She is no longer a source of wisdom for her children. To them she has become an "old fogie" in her ways, and her thinking and her advice is no longer accepted. She struggles against this conviction, but facts are stubborn things, and at last she faces the truth. She attends the Center. She first has a feeling of timidity, but finally it becomes a source of enjoyment. The plays, debates, and the social gatherings all are interesting and worthwhile. She gets to the place where she can talk of things concerning the outside world with her

* Ward, E.J., The Social Center, p. 115

children. Finally she can even take part in a debate and serves on a committee in putting on an entertainment. The results were miraculous. The children found a new interest in their mother, and again began to respect her.

Most maladjustments grow out of a lack of knowledge and understand. Therefore, the Center should spend a great deal of time in adult education. Many a divorce could be prevented if the mother and father could have a course upon the family or hear a few lectures offered upon it. Many a child problem could be solved before it came to a crisis if the mother could have a few lessons upon child training. Many an infant would have a greater chance in this world if the mother could be given some of the knowledge necessary to care and treatment during pregnancy.

The Center too could do much to relieve the employment situation within the community by teaching the need of learning a trade or having a professional training. Also some vocational guidance could be offered. An employment committee could be formed to aid in securing work for the unemployed. Means could be taken by which business with the cooperation of the employer might be made more stable.

The work of a life adjustment center largely depends upon the facilities with which they have to work. As the staff must largely be made up of volunteer workers, one must organize his

staff from the psychologists and physicians of his community. The teaching staff must also be from the community. The work done is also limited by the building facilities.

The work to be done largely depends on what work is left undone by other social agencies. The field is large enough and there is sufficient work to be done so there is no need for duplication.

To offer prevention without cures for maladjustment is like the doctor who vaccinates the whole community for smallpox, yet in no way attempts to cure the cases that already have the disease. One can likewise see the folly if the situation were reversed. To liken it to a doctor again who endeavored to cure all the cases of smallpox, but in no way tried to prevent its spread.

It is clear that if the church is to aid in social service work by the establishment of a life adjustment center, it should include in its program both a means of prevention and cure.

Such a program is certain to have a great place in the church of tomorrow. It presents a real challenge to any church, and it is certain to fill a great need. As the need is realized and the means by which this need may be solved becomes known to the church, more and more will adopt it.

CHAPTER IV.

EDUCATING THE CHURCH FOR SOCIAL SERVICE

If Social service is ever to play a vital part in the program of the Methodist Church, much effort must be spent in education. We have already in chapter one emphasized the importance of a social background in the seminary training of our ministers. This field in this day of social reconstruction can hardly be over emphasized. A minister, however, who has had a seminary background should not feel that he has received the last word in social service, for more efficient methods are continually being discovered. The church is fast awakening to the need in this field, and she is striving to find means by which this need may be filled.

Educating the Minister	The greatest means by which the minister is kept in touch with the more efficient methods of social service are through different commissions of The Federal Council of Churches. It has one commission entirely devoted to the church and social service. It maintains a service from which advice and information may be sought by denominational secretaries, individual churches, and students. It also renders assistance in connecting individual communities with social agencies. It organizes conferences on industrial relations and other problems that may be attended by ministers,
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and labor representatives. It also promotes an annual labor Sunday message, and organizes a religious program in connection with the annual meeting of the American Federation of labor. It tries to be the voice of the churches, unifying them in times of emergency, and at all times pressing upon them the vital importance of the application of Christian principles in all social relations. Its printed matter in the form of pamphlets and its semimonthly social service Bulletin help the minister in keeping in contact with social work.*

The Commission on International Justice and Goodwill of the Federal Council of Churches also helps to educate the churches. It furnishes informational literature on international problems and prepares declarations and resolutions on current international questions. It prepares publications for the religious and secular presses that tend to educate society in a general way. Its commission conducts study conferences, conventions, and mass meetings. It organizes good will projects which have an educational value such as the "doll messages" in 1926-27 between American and Japanese children, and "friendship bags" to the Mexican children in 1928. This commission does much in making men realize that all are brothers.

The Commission on Race Relations, Christian Education,

* Johnson, F. Earnest; Social Work of the Churches, p. 75

and Good Will between Jews and Christians, and Churches Abroad, each have literature in their field which is sent out to the churches, keeping the churches informed as to their projects and accomplishments.

The greatest source without doubt by which the church is kept in contact with the work done in social service, and information concerning social problems is through our Department of Research and Education. It was organized at the response to a definite demand on the part of a large constituency of the Federal Council for unbiased information concerning social problems. The demand came with the emphasis on the social implications of Christian teachings at the close of The World War. The result was the publication of the "Information service." This department examines, digests, and reports weekly its findings on social problems and their ethical aspects, and also the periodical literature and books that are upon the subjects. The service is issued in several different forms. (a) There are general numbers which have current social events and movements, and the results of social activities are reported; (b) Race relation numbers prepared chiefly by the Commission on Race Relations; (c) There are occasional book review numbers covering the literature of social work and ethics; and (d) annual reviews of industrial

relations and developments in rural life; (c) There are also monographs of social, economic, and international problems.* This service comes to the minister for only \$2.00 per year. This is of untold informational value to the minister, and he should never allow himself to be without it.

The Home Missions Council also supplies much information that is of an educational value of ministers and schools. Its Committee on Rural work has made it possible for a bulletin to be published which describes the services of the United States Department of Agriculture, and its possible cooperation with the rural church. This committee does much in founding regional schools, and placing rural life instructors in seminaries.

Added to these many avenues of information are our own denominational Commission for Social Work, our conference wards and our district meetings by which the ministers may keep in touch with social work. We, too, have our denominational agencies of service; for example: The Deaconess Hospital (Boston, Mass.) and Morgan Memorial (Boston, Mass.) These send out materials to ministers which are within their areas of service.

Social pronouncements have an educational value. Such

* Johnson, F. Earnest, Social Work of the Churches, p. 79

pronouncements as the "Social Creed of the Church" help the minister to relieve the socially oppressed within the church community. The minister might find it difficult to say from his pulpit that he believes in one day's rest in seven, or giving his attitude towards child welfare and the employment of women if he did not have in back of him not only the sanction of his own church but also that of the Federal Council of Churches. The pronouncement made against the United States Steel Corporation in favor of the eight hour day (which they previously considered impossible) goes to show the weight that these pronouncements have. An employer who is oppressing his employees may fight an individual minister, but if he knows that the majority of the churches of America are back of it, the situation takes on a new significance.

If a minister is able to keep in touch with the work done in social service work, and is continually kept informed as to its problems, he can always find means by which his people may become educated. The minister should not become

Educating a victim of the fad of making every sermon
the on some phase of social service, but his
Congregation preaching may show a social service background, and from time to time he may speak in an informational way on some problem or project in the social service field. Preaching

should be informational as well as inspirational.

Wesley Methodist Church, Worcester, Mass. uses the church bookstall as a means of getting the best books before its people. This also furnishes a small income that may be used for social service purposes.*

Mens' Clubs, Women's societies, discussion groups, and Sunday School classes are excellent means by which the church may become informed along lines of social service. There are today outlines of study work that will make it possible for even the inexperienced teacher or discussion leader to take up problems of social service.

The Missionary Education Movement, which is a cooperative organization of both home and foreign missions, chief work is the publication of text books and materials that may be used in classes or discussion groups of local churches.** Several thousand classes are organized throughout the country for the study of their publications. Among the books written is Harry Ward's "A Gospel For the Working World." Another of his is "Social Aspects of Foreign Missions." Other books related to social problems are: "The Adventure of the Church" by S. M. Covert, "New Paths for Old Purposes" by Margaret Burton, "The Cost of a New World" by Kenneth MacLennan, "The

* Mitchell, W.S., A Seven Day Church at Work p. 38

** Johnson, F. Earnest, Social Work of the Churches, p. 116

"Crowded Ways" by Charles Bears, and "The City Church" by Paul Douglas.

As time goes on and the community enterprises are formed, such as at Rochester, N.Y., courses of study in social service will become a part of the curriculum.

There is no better way of educating the church in social service than by participation. This should be begun with the child by aiding it to make scrap books for the hospitals, dolls for orphan homes, etc. When the child gets to Epworth League age, he may befriend the old of the village, and the poor by taking baskets at Thanksgiving and Christmas. This often is better than asking organized charity to aid, for in such cases it may have a more pauperizing influence than if the church gave the gift.

In the local church an employment committee may be formed. The function of this committee is to aid the unemployed in getting work. This duty may be divided into two classes or clubs of the church, if thought advisable--a men's class caring for the unemployed men, and the women caring for those of their sex. Special attention should be given to older men and women who are in need of employment. This committee should also organize a group for the study of the unemployed as related to their own community. Such a study

should be followed up by actual steps taken by which unemployment within the community may in the future be prevented.

Wesley Church, Worcester, Mass., is a good example how a church may become educated in social service.* Here, the minister having foresight and understanding of the needs of the church community, sighted the needs of his church. He realized that a full-time social worker was necessary and a Miss Carty was hired to do fulltime social work. It was pointed out that in the immediate vicinity of Wesley there were thousands of girls employed in industrial establishments. These, it was discovered, because they could not afford the better priced restaurants, lunched on candy, eclairs, etc. With the idea of serving these a Thursday noon cafeteria was inaugurated. This delightful place was soon discovered by many, and it became of great service to those to whom it ministered. There was an additional feature to the luncheons--an organ recital which followed. These were well attended by the working girls, and even by many truck drivers, who, having a few minutes to spare, would stop off for a few minutes.

Likewise the needs in recreation, social activities, and other fields of service are taken care of in this way at

* Mitchell, W.S. The Seven Day Church at Work pp.29ff.

Wesley. It is not difficult to get any group of church people to cooperate in an undertaking that presents itself as a real need. It is up to the minister and his staff to so educate the parish to its needs. The parish paper, the calendar, preaching from the pulpit, official committees for the study of certain problems, are all very useful in getting a parish to see its needs.

Many of our social service agencies attempt to educate the people to their particular field directly. Organizations are formed with this in mind. The Church Peace Union formed to promote mutual understanding and peace throughout the world. This is made up of church and religious leaders of the various nations for conferences and discussions, and in this way mobilizing the good will of the people of the nations.

The World Alliance for International Friendship through the churches is the instrument of the Church Peace Union for educating the public to world peace. Its purpose is largely the publication of peace literature, such as the making of the Peace Pact of Paris effective, cooperating in the activities of the League of Nations, and with the Permanent Court of International Justice. It seeks to arouse educators to their responsibility for the continuous training of youth for peace in a manner which will prevent the forming of

racial and national prejudices.

The Anti-Saloon League works much of the time through literature and through organization with the churches. Likewise many of the social service agencies, civil, inter-denominational, and denominational, each seek in their own way of educating the public, through the press, by means of the minister, and directly. The more ways in which the people of the church come in contact with the problems of social service through public channels, the much easier will be the minister's job in getting his people to cooperate in social service enterprises. The field of social service is a large field--, much is to be learned and every available source should be used in educating the church to social service.

C H A P T E R V.

CARING FOR THE DEPENDENTS AND DELINQUENTS OF THE COMMUNITY.

Caring for dependents and delinquents is a subject large enough to fill a book. Therefore we must limit our discussion to the aid that may be offered by the local church to dependents.

There are several different classes of dependents. Among these are; the aged dependents, the insane, epileptics, the feeble-minded, dependent children, dependent mothers with children, drug addicts, dependent sick, disabled and unemployed dependents. As each class must be treated differently, and as the aid that a local church may offer varies with the type of case, each case must be considered separately.

In the case of the aged dependents, the church is able to render a great service. Most aged dependents are not poor because of their own fault. It usually has resulted through sickness, some financial upheaval, or by numerous reasons over which the dependent individual had no control. As this is the cause for the majority of old aged dependents, it is unfair to send them to an almshouse or old peoples' home that they have looked upon all their lives as a resort for paupers. Most aged dependents are individuals who have worked hard, and during their former years have been re-

spectable citizens.* Therefore, the most honorable means of caring for the aged groups of dependents is through old age pensions. But as the states have not yet advanced to this stage, there is much that the church can do that will help relieve this situation.

The church can be of great aid by preventing the aged from becoming totally dependent. Often light work for a small income may be secured for an elderly gentleman that will aid his support. For example, peddling newspapers. The writer knows of an elderly man, ninety-four years old who has a round of two miles. This provides for a small maintenance and is good exercise each morning.

The time to help aged dependents is while they still have some funds, and in this way they will be able to make their's last longer, and at the same time, it will not be such a load upon the church. Often this can be done by a small check that may be sent each week from a fund that has been set aside for this purpose, or through gifts of fruit, vegetables, and canned goods at regular intervals by different societies of the church.

If the aged have relatives, they often can be urged to aid financially, or to allow the dependent individuals to live with them. In other cases, two elderly people who

* Gillin, J.L., Poverty and Dependency, p.237

feel that they are getting low on funds, who have lived in the same community all their lives, and have many things in common, may decide to live together. This cuts down expenses, and each provides company for the other. The pastor should try to be ready with intelligent advice and means by which aid may be given, when he is faced with a case of old age dependency. If nothing better can be done, and finally as a last resort, often through the influence of the minister, the dependent individual may gain admittance to a private institution. This often means added comforts, and associations with people of similar standards, and to some extent preserves the honor of the dependent.

With the insane the minister is not able to render so much aid. He can help most in prevention. He makes certain that it is known in his community from a general estimate that there are one tenth of the cases caused from alcohol, and one-sixteenth all cases from syphilis, in other words, about one sixth of all our cases admitted to the hospitals for the insane is the result of these two causes. These are the statistics shown for 1910.* The minister can do much in educating his people of the causes of insanity, and in this way aid in prevention.

The minister and his staff should be able to recognize the early symptoms of insanity. The cure depends much on

* Gillin, Poverty and Dependency, p. 275

an early treatment. To get the cooperation of the community in the treatment of mental diseases, they should be led to look upon mental ill with the same attitude as they do physical ill. The cultivation of such an attitude will help in getting the cooperation of the community in bringing about early treatment.

A minister can aid much in forming public opinion in regard to the place used for temporary detention while waiting for examination and commitment to a state hospital. Too often this place of temporary detention is the common jail. Such accommodations are unfair to one who is mentally ill. Dr. Frederick Peterson says that in time to come even small cities will have a psychopathic ward for emergency treatment of insanity instead of utilizing station houses and jails for this purpose.

Likewise with epilepsy and feeble-mindedness; these two need the care of an institution. The minister can give information as to their cause, knowledge as to their symptoms, and aid them in getting admitted to a colony or institution. Here they will have an opportunity to live a normal life among their kind without the humiliation that they would receive in the outside world. They would be kept from reproducing, and being under the eyes of experts there are chances for a cure if such is possible. Many cases - as

epilepsy-- are not admitted to institutions. The minister should do all in his power to see that they were kept from reproducing their kind who are apt to make an added burden on the generations to come.

The work of the local church in regard to dependent children is largely a job of prevention rather than of cure. Many a mother would be able to support her children if she had a place to leave them during the day while she is at work. In response to this need day nurseries have been formed. Here the children are kept clean, are fed and cared for, often in many ways better than the mother is able to. This need if it is not met by an agency, it is up to the church with proper supervision to provide. Such nurseries can be run at a small sum, and enable mothers to continue their work. For the mother to have to leave her children and go to work outside is far from ideal we recognize. Either outdoor relief or mother pensions should be used instead, but if neither of these are available, this then becomes a makeshift until conditions change so she can stay at home.

The caring for dependent children is a service that should be in the hands of the state. But the local church can be of great service in this work. As a denomination it can supply institutions where the children may have care

until they can be placed out. And each church in itself can encourage the receiving of children within the parish, for board until permanent homes can be found, or by adoption. Just by suggestion a minister may bring light and joy to a home, and at the same time find a beautiful home for a child who is dependent.

It is the duty of a minister to call to his assistance a social worker when he finds a child or children who are living under such family conditions as to permanently hinder their future. Often the social worker can alter conditions, or demand the custody of the children.

Again a minister may save a child from becoming a delinquent and a dependent of the state by timely action. It may be that the father and mother are having great difficulty with their child, and are at their wits end as to how best to meet the situation. It usually is a maladjustment that has grown up between parents and the child and can often be remedied by a timely talk with a social worker whom the minister may diplomatically introduce to them.

Often politics have entered into the care and supervision of children. This is something that the church should be at all times ready to protest against. The ideal that the church should hold towards dependent children is well stated by Dr. George C. Enders before a Child Welfare

Conference in New York in 1927.* "No care of the child is sufficiently good so long as better care is available. In all work for dependent and neglected children, the child is, or should be, the end; all else is or should be means only."

Dr. H. S. Hookirk, a member of the staff of the Child Welfare League of America, before a conference of protestant institutional delegates, pointed out their great need in caring for dependent children.** (1) There is a need for better planning of the work in order to avoid duplications. In many cases a community has a surplus of service to one type, of dependent children with one and a deficiency in other types. (2) The second need is adequate staffing. The minister in this case should bring influence to bear within the community to see that there is a competent staff in their local institution. (3) The third great need is adequate social policies which may be gained to a large extent through social case work. Most institutions do not make use of this. The following up of case work is as important if not more than intake. A greater emphasis needs to be placed upon this side of the work.

The care of dependents through illegitimacy has already been discussed as largely a duty of the agency rather than that of the local church. However, if the church has a

* Davis, Jerome, Christianity and Social Adventuring, p. 144
 ** pp. 146-147

denominational agency, the minister can well have her cared for through this agency, and in this way keep a closer contact than if public assistance had been used. In the case of illegitimacy the job of the local church is rather one of prevention. In this it should feel the full weight of its responsibility. The church can bring constructive and preventive measures to bear upon the situation through:

1. Improvement of industrial and economic conditions, resulting in better standards of living.
2. Raising the level of education, and providing all children opportunities for moral and spiritual development, including training in standards of morality and conduct.
3. Provision for wholesome recreation, properly safeguarded, and supervision of commercialized amusements.
4. Removal of degrading community influences.
5. Adequate provision for the diagnosis and care of the mentally subnormal, including institutional provision for the feebleminded and defective delinquent.
6. Special protection for young people of both sexes, who are surrounded by dangerous influences, or who show tendencies towards wrong doing.
7. Assisting and safeguarding mothers of children

born out of wedlock, to the end that they may gain a position of independence and self respect in the community, and they may not repeat their unfortunate experiences.*

To sum up the relation that the church should have to dependent children: It should be one of complete understanding, and with the constructive use of all the community resources on unselfish helpfulness to the end of every child getting the care it needs, whether in his own home, another family, or in an institution. This should be the aim of the church.

The work of the church in regard to drug addicts is largely one of prevention rather than cure. All cures should be in the hands of institutions for this purpose. Sentiment should be raised against any doctor or pedler so as not to allow one to carry on his trade in the community. The people of the community should be educated to realize that a pain is a sign that there is something wrong with the organism that needs correction, and the main means of correction is through right living. And when a doctor or a patent medicine is able to quiet the pain all at once, it should be realized that this is only an artificial cure, and that the cause of the pain is still uncorrected.

* Gillan, John L., Poverty and Dependency, p. 396

Many of our drugs are used through professional channels by doctors who desire to work up a practice through giving quick relief to patients, but in reality no permanent cure. The people must be educated against such fake doctors and the use of patent medicines. The minister should see that this is done.

In caring for the dependent sick this largely is removed from the heads of the individual churches through our hospitals, both denominational and state. Most of our hospitals have a ward or at least beds for the dependent sick. Some of our churches maintain a bed in a hospital, and in this way always has a place where they may send an individual who is without funds.

The local church, although it does not care for the dependent sick, except through cooperation with the hospital, has a definite and preventive and curative program that it may carry out. The time is near when every community will have a health center that will give free examination and medical treatment. Such a community endeavors to educate the community in habits of health. Thus in this way medical service and education, personal and public, go hand in hand. In many places such a center is being instigated by the church, sometimes in the name of the church, but more often as a community enterprise.

The minister can be of help in the care of the dependent disabled. Before the war there were no training schools for the adult disabled, but since then there has arisen a great need for the training of crippled for types of work that they can do. The Red Cross Institute for the Crippled and Disabled is doing a great deal in this field. The minister can render advice and encouragement. Often a cripple from the war has gone back to his old job, but eventually finds himself out of employment. Under such conditions the cripple often does not know how to get in contact with a replacement bureau. The replacement such as the Red Cross, try to do three things; keep them from an occupation they can't do, find them employment, and then keep in contact with them, and in this way keep up their morals until they become readjusted. The minister should know what opportunities there are open to the adult cripple.

In the case of the child who is crippled, usually from a disease rather than from amputation, a different sort of advice should be given. Children who have become crippled as the result of tuberculosis or paralysis, can often have the lost part recovered. While such an adjustment is going on by no means should the child be allowed to be stopped from its education, for if permanently it is to be physically impaired, it is even more essential that it should have a



good education. Again the minister's place of service is largely through advice.

In the case of the dependent unemployed reference has already been given in chapter IV, as to how the church may serve this group. We may conclude our study of the care of dependents and delinquents of the community by stating that the minister should understand how each situation should be met, and then render what service he can in meeting them.



CHAPTER VI.

THE COOPERATION OF THE CHURCH WITH OTHER AGENCIES

The progress that a church makes in social work greatly depends upon its cooperation with other social agencies. To read our publications written by ministers one would think that the clergymen as a group were quite cooperative in an enterprise that required them to unite their forces with other agencies, but if we should listen to H. S. Bottenheim, editor of "The American City," we might be led to think differently. He pictures then, as he has discovered them from his own contacts, and from letters which he has sent out, to be often uncooperative and not to be depended upon.* By reading some of the excerpts from letters that he has received from leaders of civic enterprises and social workers will lead us to see why he has drawn such conclusions:

Serving the Agencies
of
The Community

"While in every city I have served, numbers of the clergy of all denominations have been included in our membership-and I have found them always willing to cooperate,-however-church organizations as such have never allied themselves in any civic uplift or reform work."

"In my twelve years of experience I have made a

*Davis, Jerome, Christianity and Social Adventure, pp.85 ff.

number of efforts to line up the churches in community matters, and beyond the point of a meeting, or something of that kind, nothing has ever been done. Last year one of the churches had a community night, at which the mayor, the superintendent of schools, and the judge spoke. I presided at the meeting representing the Chamber of Commerce. Frankly, I don't think that such things are of value, rather than for publicity for the Chamber of Commerce. There are so many factors that are keeping the churches apart, there is little that they can agree upon."

"The principal contributions that a church makes to the solving of community problems is the splendid education it can and often does do."

"As a group in an average score of towns, I have found the ministerial association to be more selfish, more quibbling, more short-sighted, and more egotistical, than any other combination of citizens. With over thirteen years of varied experience in public enterprise, I cannot point to one specific instance where the church has been anything but an insignificant contributing factor in civic activities."

"My memory does not seem to serve me in producing instances of the church as an active factor in the general community program. In fact, I had occasion to say once at a preachers' meeting that the church is the one group of individuals in a community who are supposed to be vitally interested in human welfare upon which as a group, I have never been able to depend for active civil service. Of course, the individuals are prominent, perhaps most prominent, but the church as an institution, however, seems to have failed in participation in general community programs; but perhaps my experience has been particularly unfortunate."

This last excerpt is from the letter of a former clergyman who now has become civic and welfare worker. His letter is quite helpful in understanding the situation.



"I know of no instance where any church has given active support of any social service or commercial undertaking within its city. Playgrounds, sanitation, parks, improved living conditions, the Chamber of Commerce, and Community Chest-are alien names and thoughts to the average church. They speak in terms of home and foreign missions; of the financial programs of their denominations, and the minister's salary."

There comes to my mind the case of a resort city in a northern state. In the course of a year, thousands of girls came to the place. The Y.W.C.A. had done a noble piece of work there. It had saved the honor- and in one case the life, of many young girls. However, the ministerial union refused to indorse and support the movement, claiming that the "Y" was in competition with the church. In a burst of confidence, one of the clergymen told me, afterwards, that he wanted to buy a new pipe organ for his church, and that the "Y" would defeat his purpose.

The attitude of the average ministerial association in the cities where I have worked with councils of social agencies is either indifferent or openly hostile to the community chest idea. Their contention is that the chest is doing the work of the churches, but when they are quizzed, they will admit that the churches are not doing their job, and that they have neither the training, the man power, or the money to do it."

The excerpts from these letters are sufficient to lead us to believe there is a great gulf between the social ideals which are taught to ministers and their practical application within the field. Ministers are human--if they can put on a social enterprise that will give them greater recognition, all well and good; but if the services of the church are required in the support of a civic or social enterprise of the



community in which the minister is not so likely to have a place in the lime light, he is not so ready to cooperate. One of the most difficult lessons that ministers have to learn is that 'he who would be master must be servant to the many.' This great moral teaching the disciples of Jesus have always found it hard to understand.

There is not only a lack of cooperation between the churches and social agencies but also between churches. Ministers continually live in fear that other churches will get more members, or that his fellow ministers will find a place of greater recognition in the eyes of the community. In cooperation between the churches the minister has the fear that perhaps the other church will get more benefit than his. Such petty jealousy between churches and agencies has done much to prohibit helpful community enterprise. This is one fault that the minister, while yet filled with the idealism of his seminary days, should vow that he will never be found guilty of.

The minister who is desirous of cooperating with the agencies of his community should do all in his power to become intelligent upon its problems. He should take frequent opportunity to discuss community problems with its municipal and civic leaders. He should at least identify himself as



a member with welfare organizations of the community. He will likely have a chance to serve as a directorate of a committee, and if he will serve in this way, his influence as a community leader will be strengthened.

A minister in his desire to aid justice and charity in human affairs often has become helplessly mixed up in partisan politics. Now and then an occasion arises when a minister must take a side in a political campaign, but as a rule his influence will be much more effective if he advocates principles rather than candidates.

The position that a minister has avails him of a wonderful opportunity to challenge the imagination of his laymen. A minister can be of greater aid and influence to a community if this way he can discover and inspire future community leaders, open forums for seeking the truth, and organize projects to be carried out. In this latter factor he can perhaps be of greater use. A wide awake minister will be able to see many things that should be carried out. It would be impossible for one man to do all that needs to be done in a community, so it is up to the minister to "sell" the idea to some influenced layman. In this way new leadership will be developed and his idea will find accomplishment.

Thus if the minister will become directly or indirectly

a civic and social leader of his community, and will come to regard the other social agencies and other churches of the community as his allies rather than rivals, he then may feel that he is actually working towards that New Day which Jesus has described as the Kingdom of Heaven.

Agencies serving
the Church

It is not only the duty of the minister to become of service to the social agencies, but it is up to him to seek aid from such agencies as will help him in the social work of his parish. Often the minister undertakes social work that could be done much more efficiently through an agency that is specialized in this field. For instance: conferences and professional organizations of social workers, economic and industrial relations (labor and legislation), foreign born, (Immigration and racial groups), health, international relations, mental and social hygiene, prohibition and temperance, recreation and scouting, reformatory and protective agencies, schools and social work, social, economic, and governmental research, and welfare of families or individuals. No minister should feel himself equipped for social service cooperation with other social agencies without this list.

The Church and Agencies
Cooperate in serving
Humanity.

Often the cooperation of other
agencies is not enlisted because the

minister has the wrong attitude toward social service work. Frequently the ministry attempts to build a social program without considering whether his program is being duplicated by an agency. His idea is to build a program independent of the agencies. The social service field is large enough and there is enough to be done that there isn't any reason why the church should duplicate the work of agencies already existing. The place of the church is to fill in the gaps, exactly what service this may be varies to the community. The need may be caring for the unemployed of the community, or or proper recreation facilities for a group of girls who work at the nearby summer resorts, or it may be the care of dependent children. Whatever the need may be within a community there is where the church should center its efforts.

Lack of cooperation often grows out of a situation where either the church or the agency have the feeling that it has the superior place and should dominate. However, this will not take place if each has the realization that it is serving the community, and in still broader terms it is serving humanity. With this as an ideal each one is a servant to a greater cause and the more efficient they become through cooperation the better they are able to serve this greater cause.

The church has often tried to discount the work of

social service, and likewise social service the place of religion. Many of our books make no reference to the religious side of social service work. The writer was astonished to discover many books written which scarcely mentioned the religious element in social service. Religion and social work cannot be separated; they go hand in hand. Religion is one of the most powerful forces for the building of ideals and in this way lifting people up of any force there is. When a social agency loses its spirit of love, and becomes a mere machine for dealing with the maladjusted, it deserves to no longer exist. And when a church allows its avenues of active service to become stopped up, it is like a lake whose outlet has lost its purifying qualities, and becomes only a place of pollution.

SUMMARY AND CONCLUSION.

To summarize the material covered in this thesis, we might say that it has been an attempt to set forth the relationship that should exist between the Methodist Episcopal Church and social work as outlined by the Church Conference of Social Work held in Boston in 1930. As the minister is largely responsible for the social program carried on within the church, much space has been given to the training of the ministry for social work, and the importance of field work and a clinical year.

Next considered how the minister may serve his parish. Under this case work, like adjustment centers, and educating the parish was discussed.

The last portion of the thesis is the most practical part. Here is shown how the minister may go about to meet the particular needs of a community, such as caring for the aged, feeble-minded, and dependent sick. The question is raised as to when a case should be turned over to a social agency. Naturally out of this grew the last chapter of the thesis concerning the relationship that should exist between the church and other social agencies.

Now in conclusion it is well to consider what chance the minister has today for carrying out the program that we have

carefully outlined. In other words, what chance has he in really developing those much needed qualities that truly characterize one who attempts to be a pastor to his people? Today the emphasis is largely being placed upon preaching. Schools like to be known as the "School of the Prophets." In class rooms, at conferences, and at gatherings of all types, the minister is lauded as a prophet. And it is well that prophecy has such a place in our thinking. We are in need of great prophets, and to the Old Testament we turn for inspiration. But we should remember that we must not emphasize prophecy to the expense of the service which a minister may render. We should keep in mind the words of St. Paul, "though I speak with the tongues of men and of angels, but have not love, I become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing." It is well that the minister should get inspiration to prophecy from the Old Testament Prophets, but how much more an inspiration to service should he get from the New Testament! That which distinguished Jesus from the prophets of the past was that he was a prophet and more. He was so filled with a love and a compassion for men that wherever he went He did good. Perhaps no single phrase would better describe Jesus than to

say: "He went about doing good."

We often relate the Twenty-Third psalm to Jesus, and we picture Him as the Good Shepherd. We see him caring for humanity as the shepherd cares for his flock. Jesus felt this responsibility for His fellowmen, for He refers to Himself as a shepherd. It is that quality of tenderness and love that is characterized in a shepherd caring for his flock, that is needed in our ministry today.

The greatest danger that a minister has in pastoral service is professionalism. The minister should never allow himself to get to the place where his pastoral service is a matter of routine. The minister has as great an opportunity for social service as the social service worker. He is known throughout the community. To him the people will come with their troubles if they have found relief and aid in him in the past. He has in his hands spiritual tools which he may use in transforming their life and character. He as a pastor has a great opportunity for doing good if he is alert and awake to his task.

Often a minister misses an opportunity for doing good because he is not vigilant. He allows evil influences to creep into the environment of his young people, his men are thrown out of employment, the poor are left uncared for, and

false ideas and teachings creep into the church. No longer is the group bound together by love, but it is a flock torn apart by wolves, and it is without a shepherd.

The minister is not only supposed to be vigilant, but he is supposed to be a guide for his people. How often they need his advice in making decisions. How frequently there are those who are in trouble when the pastor could be of so much aid if he would be see their need. Here is a young man who is only waiting for a bit of encouragement, for someone to show a bit of faith in him, and he will go to college with the spirit and ambition to make good in the world. What a word of advice at the right time means to such individuals!

The minister should also be a healer if he is to follow in the footsteps of his Master. And in this the minister can be successful by bringing the best of physicians to the service of individuals. Here is a boy with cross eyes--he no longer can go to school. No doctor yet gotten is able to cure the boy. Through the advice of the pastor, the boy is sent to an eye specialist where he can receive treatment. In this way the minister becomes a healer. But he must be a healer of souls also. Bereavement, sorrow of all kinds finds its way into the hearts of those of the parish. This

time the minister must try to heal their broken hearts through sympathy, words of courage, and prayer.

Again the pastor's job is rescuing those that are lost. This work was dear to the heart of Jesus. He would leave the fold of ninety and nine to rescue the one that was lost. There are those who are drunkards, drug addicts, adulterous women, who need to be searched for by the pastor. A minister's love should go out to this group within his community. How much the ministry can do with these! How much we need ministers today who can say, "I am the Good Shepherd, I watch, I guide, I guard, I heal, I rescue, I feed, I love from the beginning and I love to the end! Follow me!" *

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